لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

September 1962

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EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, India. He declared that God had conferred upon him the dignity of Prophethood. He claimed that he had received this blessing through being a perfect follower of the Holy Prophet. He claimed to be the Promised Messiah and Mahdi and the Expected Messenger of all the religions of the world. He explained that God had raised him for the purpose of re-establishing the dominion of Islam and to shed light upon the true teachings of the Holy Quran. With him, in fact, had started a new era, the renaissance of Islam.

One startling historical disclosure he made, was that Jesus Christ had escaped death at the crucifixion and had subsequently travelled to Kashmir, where his tomb still exists at Srinagar.

When Hazrat Ahmad published his claims and revelations received by him, he encountered a severe storm of opposition from all quarters and all communities. In spite of this opposition God began to strengthen his voice and people began to follow him. At the time of his death in 1908, he had gathered around him a group of faithful and staunch followers not only in India but also in other countries, numbering hundreds of thousands.

After his death in 1908, he was succeeded by the Late Hazrat Maulvi Nuruddin Sahib as his First Khalifa. At his death in 1914, Hazrat Mirza Bashiruddin Mahmud Ahmad, the Promised Son of the Promised Messiah, was elected as his second Khalifa.

He particularly undertook a vast programme of the propagation of Islam, and under his guidance, the Movement is carrying on vigorous missionary activities throughout the world. There is now a net-work of Ahmadiyya missions in almost every free country.

Any information or literature about *Ahmadiyyat* can be had from the Ahmadiyya missions in different parts of the world or direct from

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This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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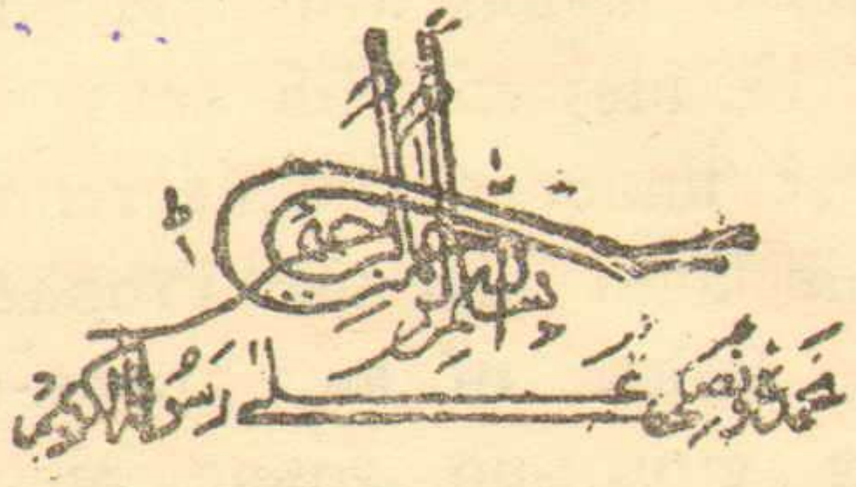

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Seal of the Prophets

ما كان محمد ابآ احد من رجالكم و لكن رسول الله

و خـاتم النبيين و كان الله بكل شيئ عليمـا .

"Muhammad is not the father of any of your men, but he is the Messenger of Allah, and the Seal of the Prophets ; And Allah has full knowledge of all things." (33 : 41)

Much confusion and misunderstanding seems to prevail as to what is the real spiritual status and position of the Holy Prophet as indicated by the expression خاتم النبيين i.e. the Seal of the Prophets. A careful study of the context, however, removes the prevalent misconception. At Mecca when all the Holy Prophet's male childern died in their childhood, his enemies taunted him with being ابتر (one who has no male issue), mean-

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ing thereby that in the absence of male heirs to succeed him his Movement would sooner or later come to an end. In answer to this taunt of disbelievers it was emphatically declared in Sura Kausar الکوثر that not the Holy Prophet but his enemies would remain issueless. After the revelation of Sura Kausar the idea naturally found favour with the early Muslims that the Holy Prophet would be blessed with sons who would live to an adult age. The verse under comment removed that misconception inasmuch as it declared that the Prophet is not, never was, nor will ever be the father of any grown-up young men (رجال young men meaning grown-up young men). The verse under comment while appearing to be in conflict with Sura Kausar in which not the Holy Prophet but his enemies have been threatened with being issueless, in reality seeks to set at rest doubts and misgiving to which this seeming contradiction gives rise. It says that the Holy Prophet is رسول اللہ i.e. the spiritual father of a whole Ummat and he is also خاتم النبیین signifying that he is the spiritual father of all the past and future prophets. So when he is the spiritual father of all the believers and all prophets how can he said to be ابتر i.e. issueless. But if the expression خاتم النبیین be taken to mean that the Holy Prophet is the last of the prophets and that no prophets will come after him, then the verse appears to be out of tune with the context and instead of refuting the objection of disbelievers that the Holy Prophet was issueless, supports and reinforces it.

Briefly, according to the meaning of the word خاتم, the expression خاتم النبیین can have four possible meanings :—

1. That the Holy Prophet was the Seal of the prophets, i.e., no prophet, past or future, can be regarded as true unless his prophethood bears the seal of the Holy Prophet. The Prophethood of every past prophet must be confirmed and testified by the Holy Prophet and nobody can attain to prophethood after him except by being his امتی (follower). All claims to prophethood must be judged and tested by reference to the revelation received by the Holy Prophet and to his teachings.

2. That the Holy Prophet was the best, the noblest and the most perfec t of all the prophets and that he was also

a source of embellishment for them.

3. That the Holy Prophet was the last of the Law-bearer-Prophets. This interpretation has been accepted by many eminent Muslim theologians, saints and savants such as Ibni Arabi, Shah Wali-Allah, Imam Ali Qari, Mujaddid Alf Thani, etc. According to these great scholars and saints no prophet can come after the Holy Prophet who should abrogate his *Millat* or should not be in his *Ummat*.

'A'isha, the talented spouse of the Holy Prophet, has removed all ambiguity about the meaning of the expression خاتم النبيين .

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She is reported to have said :

قولوا انه خاتم النبيين و لا تقولوا لا بنى بعده

> i.e. Say that he (the Holy Prophet) is خاتم النبيين but do not say that there will be no prophet after him. This saying of A'isha makes it quite clear that the expression خاتم النبيين and لا نبى بعده were considered by her to be contradictory to each other in meaning and significance.

4. That the Holy Prophet was the last of the prophets, but only in this sense that all the qualities and attributes of prophethood found their most perfect and complete consummation and expression in him; خاتم in the sense of being the last word in excellence and perfection is of common use.

Moreover, the Quran clearly speaks of the advent of prophets after the Holy Prophet. The following two verses leave no ambiguity on this point :

> "And whoso obeys Allah and this Messenger of His shall be among those on whom Allah has bestowed His blessings, namely, the Prohets, the Truthful, the Martyrs and the Righteous. And excellent companions are these." 7 : 70 .

> "O childern of Adam ! if messengers come to you from among yourselves, rehearsing My Signs unto

you, then whoso shall fear God and do good deeds, on them shall come no fear nor shall they grieve." (7 : 36)

The Holy Prophet himself was clear in his mind as to the continuity of prophethood after him. He is reported to have said : "If Abraham (his son) had lived long, he would have been a prophet" (Maja, kitab al-Janai'z), and, "Abu Bakar is the best of men after me, except that a prophet should appear" Kanzal-'Ummal).*

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*Commentary of the Holy Quran Part II, V. II.

——: o :——

OBJECT OF MAN'S EXISTENCE

"O People, the object of your creation is that you should recognise, love, and obey your Lord—your true Creator, Who really deserves being worshipped. Therefore as long as this fact which is the ultimate object of your creation is not clearly manifested in you, so long you are far away from true salvation. If you are only true to yourself you will be the witness of your real inward nature viz., instead of worshipping God there is before your mind the monster of worldliness.....and all your precious moments are so occupied with worldly trivialities that you seem to have no time to attend to anything else".

(Rabbani Sunnat P. 5.)

By the Promised Messiah.

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The Holy Spirit

(From the writings of the Promised Messiah, peace and blessings of God be upon him translated by A.R. Khan, Bengalee.)

—(I)—

When the spiritual way-farer reaches the highest stage of spiritual excellence, he feels, as if, he were washed with a lot of water, purged of all traces of animal passions and created anew; and that the Master of the universe were enthroned in his heart, and His Bright and Brilliant Face were ever present before him. But it should, at the same time, be borne in mind that the two final stages of spiritual eminence, namely, '*Baqa*' (Regeneration) and '*Liqa*' (Union with God) are not acquired by man's efforts, but are conferred on the spirutual way-farer as a boon. Efforts, and struggles are confined to the stage of '*Fana*' (self-annihilation), where the journey of the spiritual way-farer, and all efforts on his part come to an end, and the circumference of the circle of human perfection is completed (*i.e.*, the limits of progress through human efforts are reached). When the holy-hearted personages have duly traversed this stage of '*Fana*', then, in accordance with the Divine custom, there blows a breeze of Divine Grace and Bounty, and it makes the way-farers reach the stage of '*Baqa*' and' '*Liqa*'.

It is clear from what has been said above that all labour and struggle in the spiritual journey are confined only to the stage of '*Fana*', and after that man's effort or endeavour, strife or struggle, have nothing to do with his further spiritual progress. Upon his pure love for God, the Merciful and the Glorious, that is engendered in him, at the stage of '*Fana*', then automatically falls a bright ray of Divine love; and this is the stage which is called '*Baqa*' and '*Liqa*'.

When God's love for man descends upon man's love for God, then the combination of these two loves produces a bright and

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perfect reflection of the Holy Spirit in man's heart. At the stage of '*Liqa*' , the light of the Holy Spirit is exceedingly bright, and it abides with him in all circumstances, nay, it dwells in his heart; and never and in no cirumstances, does he separate himself from it, nor does it ever forsake him. This is why, at this stage, such miracles as are shown not by means of prayer, but by dint of sheer spiritual power, are shown by the personages who have reached this stage. This light then emits with their breath; it falls on every thing they gaze at; it displays its effulgence through their speech. It is this Light which is called the Holy Spirit; but it is not the real Holy Spirit which always abides in Heaven ..... it is only a gleam of the Holy Spirit, and it permanently settles in the holy hearts, minds and brains, and does not shun them for a trice. Those who maintain that, at times, the Holy Spirit, with all its influences, abandon them are entirely in the wrong; they bring disgrace to those chosen ones of God by entertaining such wrong and erroneous concepts about them. It is a veritable truth that the real Holy Spirit ever remains at its own position; but its reflection which, too, goes by the name of Holy Spirit, pervades through the hearts, minds, brains and all the limbs of the spiritually perfect ones who reach the stage of '*Baqa*' and '*Liqa*' , and whose exceedingly pure and transcendent love deserves that it be blessed with the perfect and blessed love of God. When the Holy Spirit blesses a person with its descent on it, it becomes as inseparably connected with him, as life with the body. It permeates through his visual nerves and blesses them with spiritual vision; it pervades his auditory nerves and endows them with spiritual perception; it saturates his tongue and influences his power of speech; it inspires his heart with piety and righteousness; it produces spiritual alertness in his brain; it penetrates into his hands, and also passes through his legs. In short, it dispels all gloom and darkness, and illumines his whole person from head to foot. If it deserts him for a single moment, darkness supersedes it immediately; but it is such a faithful and excellent friend and comrade for the spiritually perfect ones that it does not forsake them for an instant. To think that sometimes it abandons them, tantamounts to admitting that, after they are initiated into light, they are reverted to darkness; after

they are delivered from sin and rid of carnal desires, they are again exposed to evil propensities; after they are invested with spiritual visions and perceptions, they are divested of them all.

So, O ye rejecters of this Great Truth and fine point of Divine knowledge, don't be rash in rejecting me. Ask your conscience if it ever so happens that the chosen Ones of God are ever completely and entirely deprived of their spiritual light. Is it true that the perfect believers are ever divested of all those luminous signs that characterise a true and perfect believer, while thsy are in a state of perfect health ?*

(To be continued)

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* (Aina-i-Kamalat-i-Islam pp . 71-73)

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—: o :—

Charity

Doing justice between two people is charity; and assisting a man upon his beast and lifting his baggage is charity; and answering a questioner with mildness is charity; and removing that which is an inconvenience to man, such as thorns and stones, is charity.

The Holy Prophet of Islam.

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Magic of the Smile

Mr. Bashir Ahmad Orchard

Perhaps there is nothing more contagious than a bright smile. Besides attracting the hearts of others it also warms one's own heart, and it is one of the most potent physical and mental tonics. It is not possible to be depressed and miserable when one is smiling because physical actions colour one's mental states. This natural law will be explained a few pages further on. Why walk around with a sour or worried face when with less effort one can brighten it with a smile. Elmer G. Leterman is ranked among America's twelve master salesmen and he kept prominently displayed in his office a little plaque which carried the following slogan:

"You have to work 65 muscles to frown
and only 12 to smile. Why work overtime?"

In other words why waste uneccssary muscular energy in frowning when with less effort one can carry a cheerful countenance! In every department of life the smile reaps bigger dividends than the worried and strained expression. The smile of Douglas Fairbanks, the American film actor, won him a fortune. Cheerfulness is one of the most efficacious qualities that builds a happy marriage; and its adoption can cement the marriage that is drifting towards the rocks. A sulky face is an ugly face; but a bright smile will quickly transform it into an object of beauty and charm. Successful business men have testified that the adoption of a sunny smile has been a mojor cause in raising them from failure to success. The smile should be cultivated by every minister of religion for the mournful looking preacher is repellent; so is the fiery and taut faced preacher. They talk about the joys of spiritual life while they look as though they are tasting the punishment of hell.

The smile should be cast around to all and sundry and not to a selected few. The lowly and humble man is as deservant of it as the distinguished man. It is, infact, often true that

the man in the background is more distinguished in the sight of God than the man who occupies a prominent station and is the recipient of constant obseqious attentions. The smile should become a permanent feature of one's personality; it should accompany one from the minute one awakens in the morning till the moment one falls asleep at night. The face should always be bright and if one adopts the habit of smiling in privacy it will evenually become a general habit. The facial lineaments will form a cheerful appearance without the aid of conscious thought.

The study of human nature is one of the most fascinating pastimes. The more one successfully analyses human beings and their motives the more does one develop the power of intuition. The far reaching benefits which grow from the habit will enable one to interpret the feelings of other people with remarkable accuracy. Every smile tells a story. Practice will enable one to recognise the thought behind every smile. In the beginning one should put the following questions to oneself when observing someone who is smiling:

Is it assmed?
Does it reflect sincerity?
Is it a merchant's smile which lasts only as long as he thinks he can make his prospect a customer?
Is it a conventional smile to meet the common courtesies of etiquette?
Is it a nervous smile?
Does it come from the heart?

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Ones's smile should always mean what it expresses; and it should always express goodwill. The above practice will safeguard one from being deceived by the smile of someone else. It will also enable one to look into his mind. Soon one will be able to judge people quickly, accurately and instinctively.

The Promised Messiah

A gentle smile constantly beautified the countenance of Hazrat Mirza Ghulam Ahmad—the Promised Messiah. Only when in the throes of emotion whilst praying with eyes overflowing with tears would the smile be absent; or when arous-

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ed and grieved on hearing vulgar accusations brought against Islam and the Holy Prophet (peace be on him). He once said that it would be easier for him to see his children cut to piecs before his eyes than to listen to execrable insult levelled against Islam and the Holy Prophet (Peace be on him).

God is the fountain of all happiness. The Promised Messiah enjoyed very close communion with God and this was the real cause of his bright and happy face. A devotee of God should have no reason for looking solemn except under very special circumstances. He may have cause to look serious which as is not the same as looking solemn; but one can be smiling and at the same time look serious.

A true believer walks with God which means that God is on his side. The joy derived from this knowledge dissipates the clouds of worldly cares and sorrows. He is not disturbed by the machinations of his adversaries. He has found sublime happiness in the lap of his heavenly Maker. He has found the key to eternal happiness and so life for him is full of smiles. Life for him is a joy; infact he has found heaven on earth; and he finds great pleasure in battling with the problems of life because every time he succeeds his faith becomes stronger and sweeter.

There is a human tendency to become sour tempered when one is ill. One is inclined to become self centred and expectant of excessive sympathy and attention. One often likes to talk at length about one's sufferings and adopt an expression of unnecessary misery. Contrary to this human weakness the charming demeanour of the Promised Messiah characterised him both in health and sickness. He would always have a smile for his visitors. Friends are expected to bring smiles to cheer the sick; but the sick person who has developed the art of smiling surprises them with his brighter smile. They leave his bedside feeling a little abashed for whereas they came to bring cheer to him, he gave cheer to them. They wonder how it is possible that a sick man confined to his bed radiates so much cheer and nervous vitality. The reason lies in the fact that he has mastered certain secrets of zestful living which they either do

not understand or have not themselves acquired.

The smile is a wonderful tonic both for the giver and the receiver.

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Developing the Habit

Habits which are bad should be discarded while those which are good should be developed to the highest degree; and the habit of smiling is one of the latter. The smile should be free from the taint of veneer. It should convey genuine benevolence. A deceptive smile is tantamount to telling an untruth.

Smiling in privacy is an excellent exercise for the cultivation of cheerfulness. One will really begin to feel and look brighter. One man made it a rule of life to laugh and smile every morning while taking his bath; and he found the habit so coloured his mental make up that he always carried a cheerful countenance. Another helpful exercise is for one to gaze at one's reflected image in the mirror and work up a good smile; and the efficacy of this exercise may be enhanced if at the same time one repeats many times a pertinent affirmation such as the following: 'Day by day I am developing a cheerful and smiling countenance. It is my natural manner.' Surely as the sun brightens the moon so will this exercise brighten one's face providing it is done daily for a period of many weeks or even months. Infact it is an exercise that may be gone through all the days of one's life. Simple and almost childlike as it may appear the results are astounding. Let no one make the mistake of treating it with contempt. One final word of great importance: Inorder to succeed one must be in earnest; one must have one's mind in what one is doing; and one must enter into it with a spirit of enthusiasm. One must believe in achieving one's purpose. No doubt many will read this article with interest only to put it aside and all will be forgotten. They will not gain much; but those who re-read it from time to time and endeavour to absorb the principles set forth will taste their fruits. The truth of the law on which these exercises are based is well-known and has been cxplained by two famous psychologists:

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"Action seems to follow feeling, but really action and feeling go together ; and by regulating the action which is under the more direct control of the will, we can indirectly regulate the feeling, which is not."[1]

"We are now certain that brain activity and nervous-muscular activity are concomitant and mutually dependent in the integrated human organism. Mental activities are as dependent on the human muscular system as they are upon the brain, which never acts seperately."[2]

This psychoiogical law has been expounded with simple lucidity by Hazrat Mirza Ghulam Ahmad—the Promised Messiah :

"Weeping, even if artficially induced, saddens the heart while laughter, even artificially stimulated, makes it cheerful. Likewise prostration of the body as is done in Muslim prayers induces humility and inclines the soul towards adoration of the Creator ; whereas strutting stimulates vanity and vain glory."[3]

The immense value of the exercise mentioned above should now be only too apparent ; and the repitition of the affirmation will double the effect on the mind because dominating thoughts crystallize into their physical equivalents.

The smile should lighten the countenace at all times. The best time to start smiling is the moment one wakes up in the morning for more likely than not its salutary influence will accompany one throughout the day. One can smile at all times and then the habit will soon become fixed. One can bring on the smile when working at one's desk, when tapping behind the typewriter or when engaged in almost any other pursuit.

Cultivated habits soon become second nature. Nobody can play a musical instrument or type on a typewriter without first having learned and practised the correct movements of the fingers. Usually months of exercises are required and then what was

impossible becomes possible. The fingers perform every movement speedily and accurately without conscious thought; but let a finger make a wrong movement and the error will be brought to the notice of the mind immediately. This is a law which holds good in every kind of training. Here is a man who has had a poor education. His speech is marred by grammatical errors; but being imbued with ambition he resolves to remedy the fault. He devotes his spare time to the study of grammar and the reading of good books. As time passes his speech improves. Then comes a time when faultless sentences flow from his tongue without conscious effort; but the momet he should make a mistake is at once brought to the attention of the mind. It is wonderful how the subconscious mind operates. If the smile is made a rule of life, the subconscious will immediately inform the conscious mind when the cloud of gloom passes over the face, whereupon the smile will return.

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Practice makes perfect. Nothing can be developed without practice and training. Not even piety. How true is the adage:

> "Knowledge without practice is like a tree without fruit."

There are occasions, of course, when the smile is inappropriate. One is not expected to be wreathed in smiles at the bedside of a friend or relative who is wrestling with death; nor is one expected to receive with a smile bad news concerning another person. Nevertheless one should not break down or become unduly lugubrious. The person who dwells in the realm of serenity is rarely perturbed by earthly influences. He never wails and moans in a loud voice; and no Muslim should do so because the practice has been forbidden by the Holy Prophet. Hazrat Mirza Ghulam Ahmad, the Promised Messiah, possessed a little daughter who was the apple of his eye. She fell ill and he attended to her with tender love and care; but when the little body breathed no more the Promised Messiah seemed to forget her completely. That is to say he showed more no outward signs of grief or worry; but who knows the anguish that may have rent his heart.

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Worry is a state of mind. It devitalises the body and drains one of energy. Irritability and excitable behaviour quickly follow; and this may lead to a nervous breakdown. Work is not the cause of a nervous breakdown although it can lead to a breakdown of health in some persons if they work over a long period of time taking insufficient sleep; but even so it should be borne in mind that most of the great men in the world have worked into the early hours of the morning and have been early risers. It is overworry more than overwork that brings on a nervous breakdown; often it is the combination of both: or it can be brought on only through worry; but work alone will not cause a nervous breakdown although it may impair the health in some other way. The worry habit is a veritable curse; but if one strives to develop the cheerful countenance it will act as a powerful prophylaxis against this mental disease. Everyone has to meet with problems and heartaches in life but why worry oneself to a point of exhaustion? Really one only has oneself to blame for preventative measures may be taken; and the resolution to adopt the smile in the presence of all misfortunes is a truly wonderful antidote for worry. The philosophy of Islam teaches that misfortunes are really a blessing because they are means of developing spiritual power when tackled in the proper manner. Why destroy one self with the very means by which one can build up oneself?

Key to Eternal Happiness

The Holy Quran is the key to eternal happiness. One has only to turn the key of this treasure chest and help oneself to the spiritual gems which lie within. Nothing is more gratifying than spiritual happiness; and who tastes its sweet nectar has every reason to smile even when passing through the storms of life. He has found the elixir of life.

It should be noted,however, that nothing worthwhile is achieved without effort. One can only drink from the heavenly fount providing one is motivated with the desire and resolve to reach it; and inorder to find it and put one's parched lips to its life-giving properties one must travel in the right direction.

(continued on page 21)

Arabic is the Mother of All Languages–xiv

Aryan Roots

Now I propose to deal with the Aryan Roots. However, I owe an explanation to the learned editor of the *Mujallat-Ul-Azhar*, Cairo, who has chanced to notice some of my articles in مجلة الازهر of Februry 1962. He has made 3 main observations therein:

1. He says that a part of my research in tracing out the foreign words to their Arabic origin is a complete success. I am extremely thankful for this appreciation, particularly as it comes from a most anthentic source.

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2. The learned editor has rightly called attention to the unique virtue of Arabic language in that it gives the reason and philosophy of words which other languages do not. I have already dwelt upon this phase of the Arabic language in article VII, (Vide Review of Religions July 1961). And *Minan-ul-Rahman* has emphasised those points as shown below :

مع فقدان وجوه التسمية ، و لايتحقق كنها

الا بعد ردها الى العربية .

i.e., other languages are unable to give the reason and philosophy of a word ; and its real significance can only be ascertained by having recourse to the Arabic language.[1]

و ذهب حسنها و بهاءها و غاب نورها و ضياءها .

i.e., the beanty and brightness as well as the light and lustre of the Arabic roots was lost when they passed into other languages.[2]

و ليس بيدها غرارة المادة و لا دولة

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الا شقاق و وجه التسمية .

i.e., other languages do not posses the richness and wealth of etymology, nor the reason and philosophy of words.[3]

It is obvious, therefore, that this aspect of the Arabic language is supremely important and cannot be overemphasised. However, my present approach to the subject is to trace out the largest number of foreign words to their Arabic origins. If I were to discuss the reason and philosophy of words at this stage I may have to write an article about each word. When the roots have been fixed, this subject can be easily elucidated later on.

3. The learned editor seems to think that I have gone too far in giving the Arabic roots of the words like captive, aspire, atom and bite. In this connection the following points are note-worthy :

Arabic language possesses an inexhaustible treasure of root words to meet each and every human requirement. In the words of *Minan-ul-Rahman* it is a facsimilie of the book of nature. Other languages are very poor in this respect and they have to derive words from a root on the basis of slightest shade of meaning. Streching and shifting of meaning is a regular phase of non-Arabic languages.

In fixing the Arabic root of a foreign word one has to be extremely careful and circumspect and the derivatives which are based on the root word have also to be taken into account. Exactness and accuracy of sense is not a virtue claimable by other languages. A poor man's towel is his head-covering, a loin-cloth, a shirt and a bag too. The 4 words referred to above illustrate this point.

(a) captive, captor, capture, captivate, capable, capacity, captious, capacious—antcipate, emancipate, participate—except, precept, susceptible, intercept—recieve, decieve, percieve concieve, reciept, recipe, receptive, recipient, inception, incipient, receptacle, occupy (to fill) and haft (a handle); all are based on the Latin root *Capio* which is another form of the Aryan root *KAP*

which means—to contain, hold, fill, sieze, restrain, take in. The idea is this. When you fill a receptacle, the contents are held, siezed, restrained and taken in by the receptacle. In all the above derivatives metonymy has played its part to make the root *KAP* yield so many derivatives. The fact, that the root means a handle as well as filling, leaves no room for doubt that it is كف i.e. a handful and كف i·e. to over-fill.

كف الانسان وهى ما بها يقبض (راغب)

Whence the sense of siezing. It may be noted that the above derivatives contain but a slight shade of the meaning of the root *KAP*. Prefices and suffixes have imparted various senses to the derivatives.

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(b) Aspire, conspire, perspire, expire (ex-spire) respire, inspire, suspire, transpire, spirit, sprite, spiracle ; all are based on the Latin root——spiro, to breathe i.e. زفر to breathe hard.

زفر الرجل - اخرج نفسه مع مده

اياه زفرة - التنفس مع مد النفس

(c) A-tom, anatomy, tome, epitome, entomology, lithotomy etc. are based on the Greek root *tem-no* which is another form of the Aryan root *TAM*, to cut. It is not necessary that the Arabic root (طم - جزه) should carry the above senses in the Arabic language itself. Dire necessity makes the non-Arabic languages adopt very poor etymologies. It may also be noted that with the progress of science and knowledge new words have to be coined. But the base is always the old root. Says Maxmuller, "Nothing new has ever been added to the substance of language, that all its changes have been changes of form, that no new root or radical has ever been invented by later generations ; as little as one simple element has ever been added to the material world in which we live."[4]

(d) Bite, bit, bitter, bait, embitter are based on the idea of cuttiug i.e. بت to cut. The various senses of the derivatives may be studied in the light of the above discussion.

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Due to paucity of root words the non-Arabic languages have to base their vocabulary on the remotest shade of meaning of an Arabic root. In the light of these drawbacks other languages are mostly bye-products of the Arabic language.

فالعبرية وغيرها كوسخ العبرية و فضلة هذه المائدة[5]

I am deeply indebted to مجلة الازهر for enabling me to make these clarifications. However, far be it from me to claim any infallibility and I pass on to the Aryan roots.

Aryan Roots

Aryan Roots are so-called because they form the bedrock of Aryan languages viz. Sanskrit, Hindi, Pesian, Latin, Greek, Italian, German, French, Spanish, English, Russian and other Languages of Europe. They are scatterred over these languages and no one language possesses them all. And hence the theory of a pre-historic language which gave birth to the Aryan languages and which was the mother of three sisters—Sanskrit, Latin and Greek. When these Aryan roots have been traced to Arabic it will be admitted on all hands that the prehistoric language or the ultimate source of the Aryan languages is none but Arabic.

The word etymology means—true word, that is to say, the earliest form of a word. Aryan roots are considered to be pure and original words. Each one of these gives numerous derivatives. One root may yield 10, 20 or even 100 derivatives. Therefore the solution of the Aryan roots is tantamount to the solution of a large part of the Aryan languages. The Aryan roots undergo the following peculiar sound-shifts :

1. Gutturals ; g=K=KH.
2. Dentals ; d=t =th.
3. Labials ; b=p =ph.
4. For Aryan K Latin writes C

5. For Kh Teutonic Languages write h. e.g., KAK=HAH.
6. L and R interchage very often.
7. S changes into h and disappears e.g. neb=Sneb, needle =NA=SNA, nasty=snasty.
8. When a word travels far, it loses initial K e.g. Nape=Knoppe, nap=Knap, Neap=Knep, Nip=Knip, Nit=Knid, Noggin=Cnag.
9. S is used as a prosthetic letter in Aryan roots e.g. KAT=SKAT, KLU=SKLU. This shows that even the earliest Aryan roots have to be sifted in order to find out the Arabic roots.

Initial S is mostly prosthetic in the Aryan languages and shows their impurity.

10. G becomes Y and is reduced to I only. e.g. Sanskrit word GA, to go=YA=I which has become EO in Latin.[6]

Aryan Roots

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Triliteral Formula.

AN, to breathe	AN ان to sigh, moan.
AD, to eat, gnaw	AD عض to bite w. teeth.
ARG, to shine	RG عج to flash (lightning)
IS, to be vigorous	IS عز to be strong, powerful.
KAK, to laugh, cack-le.	KK قهقهه to lange aloud.
KAD, to fall,	KD قض to fall.
KAP, sieze, contain	KP كف to overfill, restrain.
KAP, move to and fro, bend	KP قفه shiver, قبا to bend. H_2
KAR, (HAR) to be hard or rough.	HR هز to become dry and stiff (thorns).
KARK, to make a sharp noise	KRK قرق to cluck (hen).
KART, to cut	KRT قرط to chop.
KALP (HALP) to help	HLB حالب to help.
KAS, speak, report	KS قص to relate.
KAS to bound along, speed	KS قز to jump, قزع to run.
GAN know,	GN=ZN ظن to know.

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GABH bite		GB قب to gnash the teeth.
GAR, to fall		GR خر to fall.
GAR, to swallow		GR جرع to swnllow.
GAR, to cry out (KAR)		KR قعر to cry loudly, (صاح)
GAR, to oppress		GR جار to act tyrannically.
GAR, To assemble		GR قری to collect.
GARDH, desire eagerly.		GRD غرض to long for a th.
GARBH (GRAP) sieze		GRP غرف to take w. hand عرفه handful,
GUS (KUS) choose		KS خص to attribute exclusively.
GHARS, to be rough		GRS خرش to scratch.
CHID, to skip		GD=GZ قز to jump. D/Z
GHAIS, to adhere		GS غز to cleave to.
TAK, hew (hence fit)		TK تک to cut.
TAK, TAC-IT, silent		TC طس to silence. K/S
TAM, to cut		TM طم to cut.
TAR, rub, pass, turn	H_3	طر to whet, طر to pass, اطر to twist.
TAR=TAL, to lift		TL تل to lift (weight).
TARS, to be dry		TRS ترز to be dry.
TAWK, to dip		TAK=DAK داک to dip.
DARBH, to knit		DRB ضرب to weave, plait.
DRA, to run		DR در to run.
DRAM,* to run		DRM درم to run w. short steps.
DRAP, to flow		DRP ذرف to flow. D/Z
PRAT, PLAT, to spread out		فلطح فرطح to flatten.
PLAK, to strike		PLK فلخ to strike.
BHA, to shine		BHA بها to shine.
BHARK, to shine		BRK برق to shine.
BHALG, shine		BLG باج to shine.
BHARG, burst, break		FRG فرقع to burst فرق to separate.
BHALG, strike, beat		فلخ to strike فلغ to crush.
MARG (MALG) to milk		MLG ملق ملج to suck milk (child).
MARD, to rub down		MRD مرد to soften (hence rub).
SUS, to dry		SS شس to dry[3].
MARD (MALD) to be soft		MLD ملد to be soft.
RIGH (LIG) to lick		LG لق to lick.
LAGH, to be lax		LG لق to be loose.

*N.B. DRAM *and* DRAP *ara wrongly considered to be extensions of* DRA. *They are indeventdent Arabic roots.*

LAS, to desire	LAS لأس to be fond of.
LIP, to cleave to	LB لب على to cleave to.
SAR, go	SAR سار to go.
SARP, glide	SRB سرب to flow.
SAL to flow	SAL سال to flow.

N.B. SAR, SARP *and* SAL *are indepedent Arabic roots which have been wrongly treated as extensions of* SAR. *In many cases the extension theory is found to be incorrect.*

1. Hazrat Mirza Ghulam Ahmad in *Minan-nr-Rahman* Page, 46.
2. Ibid Page 93.
3. Ibid Page 98.
4. Science of Languages Vol. 1. P. 28.
5. *Minan-ur-Rahman* Page, 88.

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(Continued from page 14)

There are worldly and irreligious persons who wear a cheerful countenance. Salesmen are taught that a bright smile attracts the confidencc of customers. Although the smiling face of the business man has its merits and charm it can in no way be compared to the beauty of the smile whieh radiates heavenly light.

All praise is due to Allah, Lord of all the Worlds.

1. Professor William James.
2. Dr. Fink.
3. The Philosophy of the Teachings of Islam.

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The Significance of Miracles in Religion

Ch. Abdus Salam Akhtar M.A.

The popular concept of 'Miracle' is almost fantastic. It is generally concieved to be something which occurs in contravention to the laws of nature, contrary to all concepts of logic, like a bolt from the blue. The popular mind inwardly hinges upon some supernatural clue to give a turn to the course of events, and produce something quite unexpected, novel or even occult. In fact, the psychological impact of this supernatural influence has been so strong, that even with the most cultured and scientific of intellects, the possibility of occuring something new, and of nature being infinitely fertile in creating and producing new phenomena, has never gone out of human feasibility. We live in science and work with sceince no doubt, and we also believe that this planet of ours is preregulated with unvarying laws, yet this notion cannot be dispelled, that the power responsible for these laws, is greater than these laws themselves and there might be something in store which may baffle our conjectures and conceptions, and transcend the limit which intellect can reach. It is worth while to quote here P.W. Bridgman, of Horward, an expert on physical sciences :

> "The structure of nature may eventually be such that our processes of thought do not correspond to it sufficiently to permit us to think about it at all. The world fades out and eludes us.....We are confronted with something truly ineffable... ...we have reached the vision of the great pioneers of science".[1]

Now apart from the consideration whether nature allows any type of contingency inspite of being governed by laws, which question we shall examine subsequently, let us consider the genesis of the word 'Miracle'. The word 'معجزہ' comes from the word 'اعجاز' which literally means, 'to render helpless'. In religious terminology, the word implies a state of 'helplessness'

on the part of the opponent who faces a messenger of God and is rendered incapable in his opposition. Hazrat ' Imam Ghazali ', in his book " الاقتصاد فى الاعتقاد ", says :

> "If a prophet of God claims that one sign of his truth on a particular day will be, that he will move his finger and none will dare oppose him, and no one really does, his truth is proved".[2]

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The implication in the above statement is clear ; it shows the magnificence of the Power Who framed laws and regulations and also shows that He is greater than these laws. This idea is also brought out in the Quranic passage when God Almighty says :

قد جاءتكم بينة من ربكم - هذه ناقة الله

لكم اية فذروها تاكل فى ارض الله ولاتمسوها

بسوء فياخذكم عذاب اليم .

> "Verily there has come to you a clear evidence from your Lord ; this she-camel of Allah is a sign for you. So leave her that she may feed in Allah's earth and do her no harm, lest a painful punishment sieze you". (7 : 74).

Here a she-camel is made a sign of God, and God Almighty points out that if this she-camel is done any harm, a painful punishment would be served. That only serves to show that the Great Maker of laws has complete control over the laws, for in disobedience to this decree, he can twist the course of events so as to serve severe punishment on those who do not care for Divine injunctions. On the other hand, God Almighty has positive signs for those who strive to attain His blessings. In the explanation given by Hazrat Ahmad of Qadian, in respect of the implications of 'معجزات', (the miracles), the same point has been emphasized to show, that miraculous occurrance is not something over and above the course of the ordinary events, but an event which is outstanding and conspicuous so prominent that its truth cannot be rebutted.

A Comprehensive Definition given by Hazrat Ahmad— the Promised Messiah

Hazrat Ahmad, the Promised Messiah of this age, dealt exhaustively with the problems of miracles, and asserted that they are visible signs of the truth of Divine injunctions. In his book the '*Braheen-i-Ahmadiyya*', he says :

"Miracles are like a moonlit night with a patch of cloud here and there. But to the person who suffers from night-blindness and cannot distinguish objects at night, this light of the moon is as good as useless. Miracles cannot and for that matter do not happen as they will on the Day of Judgement..... Any one who claims that such miracles did, in fact, take place sometime in the past is labouring under a self-deception born of myths which are nothing more than baseless. He knows nothing about the ways of God. If miracles of this kind were to take place, the world would cease to be the world we know ; the veil would be lifted *from off the face of the unknown*.....A miracle is brought about for the sake of those who stand for truth, to distinguish the true from the false...And the kind of miracle which takes place is always in keeping with the requirement of that age".[3]

Again he says in the same book ;

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"A miracle in essence is an extraordinary phenomenon whose like the critic is unable to produce, regardless of the fact that such a phenomenon may not appear beyond human capacities. The Quranic miracle is a case in point. It constituted a challenge to the entire Arab world, which on the face of it, was'nt humanly impossible to match, yet the Arabs badly failed to produce its equal.....Hence the real and great purpose of a miracle is to distinguish the right from the wrong and the true from the false. Such a decisive phenomenon it is which

is called a miracle or in other words a sign".[4]

It is evident then, that miracles in the spiritual world are not artifices, tricks or designs, but visible signs for the manifestation of divine truth. They are manifested for the justification of those who sponsor divine cause, and for the rebuttal of those who try to contradict divine signs. They are not playthings to be shown on demand; they form the foundation of religious sanctity, for they indicate divine preponderance over what is routine and monotonous. They are at the same time necessary, because the true seekers look for guidance under their light and find comfort in their appearance.

Not Miracle, But 'Burhan'—A Sign

That is one reason why the Holy Quran uses the word 'Sign' برهان or Aya آئیت instead of 'Miracle'. The purpose of the manifestation of the signs or آیات is to convince one and all of the powers and bounties of God Almighty and of His omnipotence. About the miraculous escape of the Ark of Noah, God Almighty says:

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فدعا ربه انی مغلوب فانتصر ففتحنا ابواب السماء
بماء منهمر و فجر نا الارض عیونا فالتقی الماء علی
امر قد قدر و حملنه علی ذات الواح و دسر
تجری باعیننا جزاء لمن کان کفر و لقد ترکنها
ایة فهل من مدکر .

"He therefore prayed to His Lord saying, 'I am overcome so come Thou to my help'. Thereupon We opened the gates of heaven, with water pouring down; and We caused the earth to burst forth with springs so the two waters met for a purpose that was decreed. And We carried him upon that which was made of planks and nails. It floated on under Our eyes, a reward for him who had been rejected. And We left it as a sign for the coming generations, but is there any one who would receive admoni-

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tion ?" (54 : 11-16)

The 'miraculous' escape of the Ark of Noah, was doubtlessly a miracle, but God puts it as a 'Divine Sign', and says that even now it is left as a 'sign' for those who look for the ways of God, seeking His blessings. That again shows that miracles are not occult or weird phenomena, but divine manifestations for the guidance of the faithful and the true. They serve as distinguishing features for the ultimate success of those who suffer in the cause of truth, and despite being oppressed and afflicted, ultimately overcome their opponents.

A Miracle is not A Violation of the Natural Laws

Having examined the significance of miracles in the spiritual world, we now turn to see whether manifestation of miracles is a violation of the laws of nature.

Before we start to discuss some important views on the subject, some account is necessary of the popular view generally held about the appearance of miracles. The popular mind believes that miracles are something over and above the course of ordinary existence, and since every law has an exception, a miracle appears as an exception. Thus the bringing of a dead person back to life in this world with the present conditions of life would be a miracle. The moving of the mountains, the stoppage of lunar or earthly rotations, or speaking of the stones in human languages, would be miracles.

Little consideration is required to discard this view. The Holy Quran vehemently repudiates the idea that the fundamental laws of nature are subject to variation. For example, it is a law of nrture that the person who is really dead can never come back to life. God says :

و حرام على قرية اهلكناها انهم لا يرجعون .

"And it is an inviolable law for a township which We have destroyed that they shall not return." (21 : 96).

Now if a saint or a sage is ascribed to bring back to life, a dead

person, we can reject it outright. Similarly a stone is powerless to move. If any person claims that he can call a stone, as he can call a dog or a child, or that some saint or a sage, did so actually, it will be a fable, not a truth. As long as a stone possesses the qualities of a stone, it can never move of its own accord; if it does, it ceases to be a stone. The law of Identity in Logic clearly says that a thing is what it is and if it turns to act in a different way, it ceases to be called by the previous denomination. Not a single instance can be shown in the history of existence, that a fundamental law did ever change. The sun never rose in the west, the dead never came to life, and the fire never produced cold. It should be borne in mind, that the miracles mentioned in the Bible as Jesus resuscitating the dead, or his companions asking the mountains to move, are examples of metaphors, not susceptible of literal construction.

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Avicenna's View of the Strange Appearances

We have recognised that the laws of nature pertaining to its fundamental constitution never change. But why, a lay man asks, do the elements sometimes behave in a singularly peculiar way? A house collapses, and all, except a baby, perish. A ship sinks and none survives but a boy, who is thrown ashore by the angry waves. The flood water rushes all around sweaping all that it meets. but a clay-room stands intact. (This phenomenon has been witnessed near Rabwah in the Chenab river, where just in the midst of the river-bed, a clay-walled room stands inspite of the furious river waves. This, however, can be explained partly to the fact, that it stands on a deep rooted solid rock embedded in the depth of the bed itself).

Avicenna or Ibn'e-Sena ابی سینا was the first Muslim sage who attempted to give scientific explanation to such strange appearances. In his famous book "Isharat", he put forward his view :—

> "Strange occurrences which take place in the natural world are due to three causes;
>
> (a) the powerful quality of the soul.

(b) the natural properties of elemental bodies like the attraction of iron by magnet.

(c) influences of the heavenly bodies on certain earthly bodies, on certain definite relations of situation with the former and on certain minds which are endowed with certain peculiar qualities, these influences being due to similarities existing between the heavenly bodies and earthly existents. The first group is that of magic and miracle, the second of natural wonders, and the third of talismans".[5]

Now if each of the instances mentioned above is examined, we find that the escape of the baby, the survival of the boy, and the safety of the room, are partly accidental. We call it accidental because they escaped unhurt. But how did they esacpe? On thorough examination we shall come to know, that the boy reached ashore, because instantly he happened to be in the lap of the wave which was running ashore. The baby was left unhurt because the moment the roof fell the mother came in between the baby and the ceiling. The clay-room stands, because the water currents strike against the stony rock, and the plynth remains intact.

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The same explanation seems sufficiently plausible in case of the followers of the Prophet Moses and the armies of Pharaoh. When the Prophet and his men crossed, the sea-tide was at its lowest ebb; when Pharaoh and his army entered the sea-bed, they thought that the water-level would remain the same, but it rose, and it rose to such a height, that the Pharaoh's army saw a water-grave. Now was it an accident or a pre-destined conclusion?

Some will call it an accident due to the lack of foresight; others will say that the safety of the baby, the survival of the boy, and the drowning of the Pharaoh's army were all predestined.

Now both these views contain only half-truths. It is true that the various organizational laws and regulations operating in this world have their own effects. The seed will bear fruit if it is watered at the proper time no matter who grows it, but

the Divine Will, the Great Genius behind this net-work has also another purpose. The purpose is the Realization of His Love. And those who acquire His Love, and strive to attain Him, must be distingished from those who run opposite. As there has always been a conflict betwean the good and the evil, the appearance of Divine help in the form of outstanding signs has been a necessity. Now these signs or the miracles, as the popular mind concieves them are divine manifestations for the support of those who strive to attain His Love.

Pre-Destination Subject to Divine Will

Having agreed that the divine manifestations are necessary in support of those who strive in His path to attain His love, it follows that in order a man may approach His will to attain His nearness, it is necessary for him to engage in prayers, obdience and worship. In other words, by following a law, man attains nearness to the Being Who is the maker of the Laws. For his sake, therefore, the Great Almighty, the Great Maker of the laws twists the course of events, and produces such signs, which outwordly appear supernatural, but strictly speaking, they are within the compass of nature. Let us take an example from the life of the Prophet of our own age, Hazrat Ahmad, of Qadian (peace be on him.)

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> "Once Abdur Rahim Khan S/o Sardar Nawab Muhammad Ali Khan, chief of Maler Kotla was laid up with an acute attack of enteric fever. And there did not appear any possibiiity of his surrival. He was as good as dead. It was at that time that I prayed for his health. *I was told by God Almighty that his death* was an irrevocable will of God. Then it was that I submitted, 'O God, I intercede with you for him' In answer to this God Almighty said,
>
> من ذا الذی یشفع عنده الا باذنه .
>
> 'Who dares intercede for anyone without God's permission'.
>
> This silenced me completely. Immediately after

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this God Almighty said :

انك انت المجاز .

'You are permitted to intercede'. Whereat, when I began praying in all humility and real anguish, God graced my prayers with acceptance. The boy seemed to recover, and it appeared as if the dead had been raised from the grave ...Until he completely recovered and is still alive.....'.[6]

This incident, like many other incidents in the lives of the prophets (may peace and blessings of God be upon them) shows that God, the great Maker of the laws, has complete control over these laws, and that He shows His Will inspite of what logic demands as a result of the course of regulations.

Tricks, Artifices, & Hypnotism have no Spiritual Value

In the present materialistic age, an attempt has been made to reduce all spiritual phenomena including revelation to the scientific terms of cause and effect. Even the most sacred phenomena in saintly visions, prophetic dreams, and ultra-human consciousness, a psychic explanation is introduced in such a way, that the sanctity of such phenomena is reduced to minimum. This subject is so important, that it calls for a separate article, but needs to be touched here for the lay mind is apt to confuse real spiritual values, with these artifices, designed only on the basis of technical skill.

It should be noted with care, that while capacity for hypnotic changes can be developed by any and everyone with intellect, the capacity for spiritual phenomena can be developed only on strong moral grounds. It is possible to be a qualified doctor or psychiatrist without having any reference to morality, but it is not possible to be capable of spiritual consciousness without subjecting all faculties mental, moral and intellectual to a difinite purpose of the highest spiritual import. The greatest misconception of which the modern mind suffers is a wrong notion of spiritual values. They think that an amount of intellectual mani-

pulation would be sufficient to infuse 'spiritual' powers in a man, and that such powers can be developed as one can develop the art of painting or photography. This is just what is not the case. Religion is not an art and Divine Love is not a subject to be taught in schools and monastries. All handicrafts, tricks, and even hypnotic skill, are a matter of learning, methodizing, and discipline. It is possible that one may perform 'Miracles', by specialising in a particular art, but such a specialisation, is not a subject for study or practice in religion. In the words of Hazrat Ahmad :—

> ".....Ultimate purpose of life is to attain that true and real communion with God which releases man from the baser elements and leads him to the fountain head of salvation. No human effort or artifice can open the way to this perfect faith. Man-made knowledge and philosophy are useless for this purpose. Instead the divine light always descends from God on his chosen ones. Only what had come from Him alone can take to Him".[7]

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1 P.W. Bridgman of Horward, as quoted by Huston Smith in his Essay 'The Revolution in Western Thought' published in the American Journal Vol 1. No. 4. March 1962

2. As quoted by Mian Attaullah, Advocate in his book, 'The Miracles of the Promised Messiah' p. 4.

3. Braheen-i-Ahmadiyya Pt. V pp. 33-34.

4. Braheen i-Ahmadiyya, pp. 47-48.

5. Isharat (III pp. 254-55) as quoted by F. Rahman in his book 'Prophecy in Islam' p. 47 published by George Allen and Unwin.

6. Haqit-ul-Wahi pp. 219.

7. Fateh-Islam V. 11 p. 41.

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Need of the Holy Quran in the Presence of Other Revealed Books.

Kh. Zuhur-ud-Din Butt.

وما انزلنا عليك الكتاب الا لتبين لهم الذى اختلفوا فيه

"And We have revealed the Book to you that you may clear up to them the subject of their wranglings." (16 : 65)

In the verse quoted above the Holy Quran has given one of the chief reasons that necessitated its revelation from God. All the religions of the world had become corrupt at the advent of Islam and had been split into pieces. Though of Divine origin they had lost their original pristine purity. They became split up into pieces and became various sects differing from each other on fundamental principles. It had become impossible to find out the true form of a religion. Take any pre-Islamic religion and you will find it reduced into sects and sub-sects, all differing on basic principles. Take the Hindu Religion for instance. The Vedas are their sacred scriptures. We find among the Hindus, theists and atheists, monotheists as well as polytheists. There are believers in God and God-incarnates and there are disbelievers in God and God-incarnates. We find among them idolators as well as image-breakers. There are Deists and believers in revealed religion. We have believers in transmigration of soul and others who have no faith in this theory. There are libertines of the *Shaktak* denomination as well as Puritan *Vishnovites*. But it is strange, that they all call themselves Hindus, though differing basically from each other in their doctrines and beliefs. It should be noted that almost all of them rely on the Vedas as rheir sole authority for such beliefs. There are theists and atheists in Buddhism. The theists may again be subdivided into two classes. There are those who consider God as Impersonal and those who take the contrary view. Christianity also met the same fate. It stands openly confessed as a failure by the discordant

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divisions into which it has fallen. In the early centuries after Jesus there were the Areans, Nestorians, Ebionites, Monophysites, Sabellians and Maromites, all differing cardinally in their doctrines and beliefs. Then we have the Roman Catholics and the Protestants. There are others who call themselves Presbyterians, Quakers, Puritans, Methodists, and Unitarians. They may all be identified under the common name of Christians but they are all diamatrically opposed to each other in their beliefs. There are most conflicting opinions on various important fundamental articles of faith. Do they all contain the truth? especially in the matter of their differences. There cannot be two contradictory and at the same time ture opinions on the same subject. The question arises, which is the true form of the original religion? We are face to face with that intricate problem—what is Christianity? There are different sects of Christians, each one calling itself the only true faith. Can all be correct? Each condemns the other as 'Lost' because they differ in their beliefs. Rome stands magestically aloof, while Protestantism is a seathing cauldron of doubt and discord. How beatifully the Holy Quran has depicted this state of affairs in the following words:

ان الذين فرقوا دينهم وكانوا شيعاً لست
منهم فى شيئ انما امرهم الى الله ثم
ينبئهم بما كانوا يفعلون .

"As *for* those who split up their religion and became *divided into* sects, thou hast no concern at all with them. Surely their case will come before Allah, then will He inform them of what they used to do." (6 : 160)

Commenting on this verse, the Rev. J.M. Rodwell M.A., author of "A Translation of the Holy Quran in English" says:

"Muhammad had a just appreciation of that narrowness of mind, which is the characteristic of sectarians in every age, who sieze up on some point of truth through inability to grasp the whole in due proposition and bearing and glory in it as if the fragment were the whole."

Does not this apply with full force to Christianity? Turn to Islam and we find that although the widest liberty of thought is allowed, yet the Muslims are one, the whole world over, on all the fundamental principles of Islam. The question that suggests itself is, what were the teachings of Jesus on the points in dispute? Who is to decide these differences and in the words of the Holy Quran to 'clear up to them the subjects of their wranglings'.

Reading the history of the world we find that God has been raising prophets to restore Divine Religion to its original purity. If the word of God always came to men to set at rest such differences as arose from corruption in religion, was not a man needed to act as the mouthpiece of God. At the advent of Islam all the religions of the world had become corrupt and had been split into pieces. When the moral and spiritual degradation of the world had reached such a pitch it was natural that a prophet be raised for the redemption of the world. The Holy Prophet of Islam appeared to meet the requirements of the time. The only question that can be raised is why the Prophet of Islam should be accepted as the elected one. The answer is very simple. He is the only person in the field who claims to satisfy the demand.

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No other claimant has come forward ever since. Is not, therefore, the Holy Quran simply faithful to truth and reality when it says the following:

وما انزلنا عليك الكتاب الا لتبين لهم الذى اختلفو فيه

"And We have revealed the Book to you that you may clear up to them the subject of their wranglings." (16 : 65)

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Religious trends in West Africa

Jameela B. Saifi

West Africa is very important from the religious point of view. In fact it is a battlefield for the two major religions of the world—Islam and Christianity. In this battle Islam is definitely winning, considering the alarm expressed by the Christian leaders in recent years.

In May 1957 the Anglican Synod deplored what was described as the menace of Islam to Christian affairs in Nigeria. At this same meeting the Syond also decided that open Christian meeting should be held weekly in every parish on the weaknesses of Islam and that Christian experts on Islam should be invited to give instructions and simple lessons on Islam.

The Bishop of Lagos the Rt. Rev. A. W. Howells has been loud in his concern about the decline of Christianity. Very recently the *Daily Times* (of May, 9, 1962) reported, "The Rev. A. W. Howells, the Bishop of Lagos, has stated that there was a decline in the rate of Christian population as compared with that of the world generally. He said that in 1950 Christians were about 33 per cent of the world population and that by 1960 the figure had dropped to 31 per cent. If that rate of decline continued, the Bishop said, by 2,000 A.D the Christian population would only be 20 p.c.

Soon after the statement from Bishop Howells a leading Sunday newspaper published an article captioned 'Why Christianity is failing in Nigeria'? by one of its correspondents. The story that followed under the above heading reads : "Last week can be rightly referred to as a 'Christian Week' in view of the many point black elements from Christian quarters in the country. The most outstanding statement came from the Reverend A. W. Howells, the Bishop of Lagos." After quoting the Bishop's review of the Christian decline the writer went on to say, "Following this gradual decrease in Christian population, we may find one day that Christianity has been wiped out of Nigeria."

Another comment on the decline of Christianity at about the same time came from the former Governor of the Northern Region of Nigeria, Sir Gawain Bell. He condemned the snail speed at which the Church was moving in comparison to the fast development taking place in the country.

The monthly magazine 'DRUM' wrote the following in its issue of May, 1961 : "Has Islam a destiny to fulfil in Africa ? Many men, among them President Nasser of Egypt, believe this to be the case. But others disagree. They say Islam has a place in politics, and has never fought an offensive war in history. But the influence of the religion in Africa, particularly in Nigeria, is immense. Muslims claim that Islam is a greater educative factor than Christianity, has higher morals and more tolerance."

This issue of the Christian decline has not been left unheeded by the editorial columns of the national newspapers. The West African Pilot of 21st May 1957 commenting on this decline asked : "Is the Christian Church moving with the times? Indeed is the Christian Church today equipped to combat what some of its standard bearers have glibly referred to as the 'menace of Islam'. It further said, "A review of the decision taken by the recent Anglican Synod which met in Lagos does not provide a happy picture. In one sentence : modern materialism has caught up and overtaken the Church. The Church does not seem to have an answer to the grave issues facing mankind today."

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The well-known American Evangelist, Dr. Billy Graham, has also been commenting on the decline of Christianity. During his extensive tour of Africa Muslim critism to him was at its peak in West Africa as a whole and in Nigeria in particular. He admitted that there were seven new Muslims to every three Christians in African. This is a clear indication of the rapid growth of Islam.

It is interesting to note that a new campaign to recruit 5,000 more British teachers to serve in African countries has been launched. Recently the Archbishop of Canterbury, Dr.

Ramsey, also made an appeal to teachers to take up educational work in Africa. Particular interest is taken by the Churches in this compaign since it is not unconnected with the present decline of Christianity.

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West Africa is not the only place in Africa where Islam is gaining ground rapidly. The same is the case with the other parts of the continent. Christians in East Africa are equally alarmed at the rapid growth of Islam. Below is an extract from the Mombasa Times of the 21st of June, 1962 in this connection : "Muslims are making converts in Africa ten times more quickly than our Charistian Missionaries and it is expected that the tempo will quicken, according to Mr. A. K. Graham, a Grahamstown teacher, Addressing a group of Port Elizabeth businessmen, Mr. Graham, who has made a special study of Islam, warned that many observers believe Islam might easily become the religion of Africa unless Christianity heeded the danger. One of the most important phenomena in the twentieth century was revitalised and militant Islam, which was spreading through an awakening African continent like wild fire, he said. In an awakening Africa he said three major forces were engaged in a struggle for control over Africa. Communism was opposing Islam and Christianity. Islam was being successful in the struggle because it respected the dignity of every human being irrespective of race, nationality, political affiliation, language or education."

Indeed Islam is spreading like *wild fire*. Really there is nothing to be alarmed at. Islam is the chosen religion for mankind and it is bound to spread with an ever-increasing speed. The rapid spread of Islam is a clear manifestion of the truth of this religion. The people are now realising that it is Islam and Islam alone, that can give them the right guidance and help them to achieve the aim of life in this world.

The rapid spread of Islam is mostly attributable to the untiring work being done by the Ahmadiyya Community.

The Community founded over seventy yeary ago by Hazrat Mirza Ghulam Ahmad has presented to the world a true picture of Islam through its branches which can be found in all parts of the world. The community is particularly noted for its literature

whcih has helped it a great deal in its great task of spreading Islaim.

I should like to close this review of the religious trends in West Africa with the prophetic words of the Promised Messiah, peace be on him. He says in his book entitled '*Tazkira-tush shahadatain* :

"Hear ye people and bear witness to it that God Almighty, the Creator of the heavens and the earth, has foretold me that He shall spread this His own Community in all parts of the world and shall grant victory over all by dint of reasons and arguments. The days are approaching, nay they are at the door, when this shall be the only religion that shall be held in esteem by all. God shall bless this Movement in an extraordinary manner and shall bring to naught every one who has an evil design against it. He shall grant it a lasting victory that shall continue to the end of the days. There shall be only one religion and only one Guide on the surface of the earth. I have only come to sow the seed and I have done it. It shall now grow and bear fruit and there shall be none to check its growth."

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The main part of wisdom after religion is love for men—doing good to every one, pious or sinner.

The Holy Prophet of Islam.

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